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Southern Cross

65th year, No. 22 Thursday, June 2, 1977

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USD JUN 3 1977

TeleNews page 2



WHAT IS HAPPENING TO OUR YOUTH?—The search for security, community and spiritual direction in a world of moral breakdown and family fragmentation is drawing hundreds of thousands of young people into manipulative and authoritative pseudo-religious cults and away from mainline churches. Here, two young people wander aimlessly through the foggy night.—NC photo

Do cults catch youth where Church fails?

By Beryl Newman

What is happening to our young people? It is a question reverberating through every level of our society, in churches, schools and homes.

In little more than a single decade, the whole concept of youth and its place in the community has undergone a radical change. The '60s marked the years of the hippies or flower children and the emergence of a previously unknown "youth culture." The '70s herald the era of the "cults."

ACROSS THE United States in the last few years, hundreds of thousands of young people between the ages of 18 and 30, have reportedly disappeared into pseudo-Christian and Oriental cultic communities. Often they sever all ties with family and friends and assume new names and identities in the process.

Confused and distracted parents have in many instances resorted to dramatic and often bizarre tactics to recover their sons and daughters from the influence of closed and closely guarded cults. Physical abduction and forcible "de-programming" by parents have led to several lawsuits and the imprisonment of at least one prominent personality engaged in de-programming.

No one seems to know for certain how many cults exist. William Rambur of Chula Vista, president of the Citizen's Freedom Foundation, whose organization of about 4,000 parents is in dedicated opposition to cults, estimates the number at anything from 250 to 2,500.

THERE ARE, Rambur believes, more than 3 million persons belonging to cults in this country. His daughter Kay has been a member of the Children of God group since 1971.

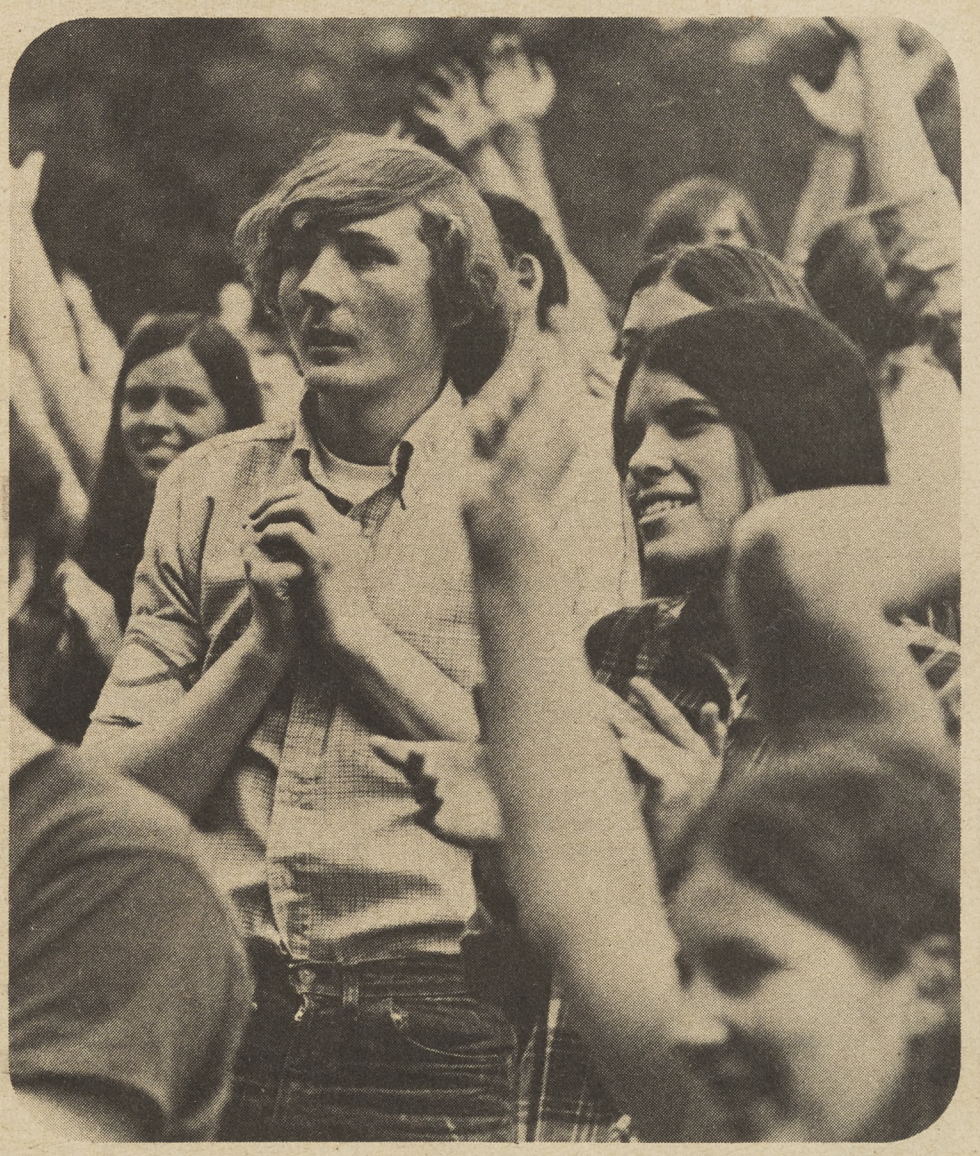
It is the emergence of very successful and highly authoritarian and manipulative cults such as the California-based Children of God, the Rev. Sun Myung Moon's Unification Church, Love Israel in Seattle, Truth and Light in Colorado, as well as the Oriental mystical group, Hare Krishna, that causes greatest concern among parents.

The Unification Church, Brotherhood of the Sun in Santa Barbara, Calif., Children of God and Hare Krishna are reported to be worth millions of dollars. Devotees work, beg and donate all they possess for the cults. Their days are spent in voluntary labor in cult businesses and fund-raising campaigns, according to youth who have spent some time in one or other of the communities.

AT LEAST SEVEN organizations have been formed across the United States to counteract the effects of cultic indoctrination and to offer counseling to parents and ex-cultists. A recent seminar on such extremist youth cults held in San Diego, drew about 350 parents, youth workers, clergy and representatives of the Alliance for the Preservation of Religious Liberty.

The seminar, sponsored jointly by the San Diego County Ecumenical Conference, United Jewish Federation and the National Conference of Christians and Jews, focused mainly on underlying causes of the

Turn to page 8



THE PENTECOSTAL EXPERIENCE—Cults draw from the fundamentalist pentecostal experience of young people. The hunger for belief and truth that gnaws at hundreds of thousands of young people must be met with honesty and loving concern by society, parents and Church observers say.—NC photo

Bishop Maher attacks dissent

Southern Cross Reporter

Bishop Leo T. Maher strongly condemns those who "ignore the teaching authority of the Church" in a pastoral letter issued for Trinity Sunday.

In a message which attacks those who dissent from the Church's teaching, he says "they would have souls of goodwill blinded, as they themselves are, to the many positive signs of spiritual renewal, and of increased personal responsibility so evident in our own local Church of San Diego."

DESCRIBING the Trinity as the "ideal of unity", Bishop Maher states that "the extremes occasioned by the Second Vatican Council are fortunately minor in the light of history but must be faced.

"Extremists, whether false conservatives or false liberals, are recognizable because they ignore the teaching authority of the Church."

He accuses "the extremists" of taking "as their standard of revolt the very symbol of our unity as Roman Catholics."

His letter, which will reach every parish this week, says, "I address these concerns to you so that you may be prepared should these errors find their way into your midst." (More of the pastoral letter, page 3).

TeleNews

The Southern Cross is providing a new and novel service for readers, called "TeleNews". In order to put even more information into restricted space we are presenting items of news in digest form, easily read. If you want to know more about a particular item, call the Southern Cross [298-7713] and ask for TeleNews. Staff member Gloria Walters, will give the rest of the story, as received from National Catholic News Service [NC]. The enquiries will be accepted in both English and Spanish.

A committee of U.S. **bishops will study the role of women** in the structures and ministry of the 170 dioceses in the nation. (5-5/26)

Norbertine Father Robert Cornell, a priest-congressman administered the **last rites on the Capitol steps** to a woman taken suddenly ill in Washington, D.C. (9-5/26)

The U.S. Supreme Court ruled that federal law that prohibits mailing of **obscene material cannot be suspended** in a state with more liberal obscenity laws. (13-5/26)

Underground reports say the Vatican has been asked to appoint **no new bishops for Lithuanian Catholics** because the people would prefer no bishops to ones controlled by the Soviet government. (16-5/26)

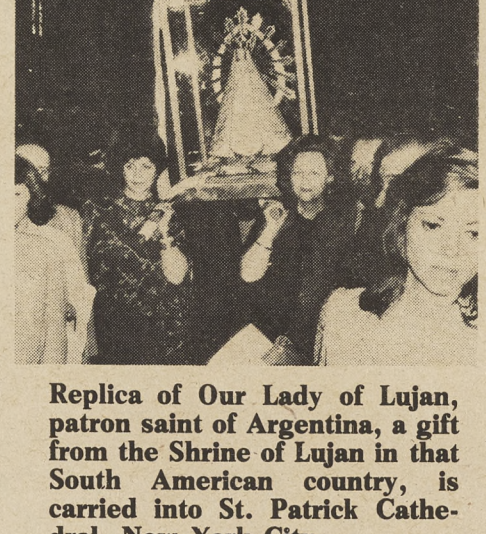
In London the question of **women priests for the Church of England** will be debated again when Anglican bishops convene their general synod next year. (7-5/26)

In a bold move, **Czechoslovakian Religious asked the communist government** for the restoration of the right to live in religious communities. (10-5/26)

A court challenge to **government sterilization restrictions** disallowing sterilization payments for persons under 21 has been challenged in federal court in Connecticut. (19-5/19)



Ministers for Life, an ecumenical Kentucky group led by Glenmary Father Patrick O'Donnell is distributing Life Medallions, to promote the pro-life movement.



Replica of Our Lady of Lujan, patron saint of Argentina, a gift from the Shrine of Lujan in that South American country, is carried into St. Patrick Cathedral, New York City.

The U.S. Catholic Conference will form a **national migrant farmworker task force** to give migrants a voice in a national meeting of U.S. Hispanics in August. (11-5/25)

A Protestant church group has reported that the **El Salvador government has killed nearly 100** civilians including churchmen. (5-5/25)

In Rome **heads of Protestant and Catholic religious orders gathered** to discuss religious life in a meeting thought to be the first of its kind. (16-5/25)

In a plea to the U.S., **Canadian churches backed Indians** asking that a proposed pipeline to Alaska, running through Canada, be delayed until Indians living in its path can settle land claims. (17-5/24)

More than 23,000 people gathered in Honolulu for a Mass marking the **150th anniversary of the Church in Hawaii** concelebrated by 150 priests and bishops. (13-5/24)

Philadelphia pastors petitioned the Supreme Court to overturn an order allowing union representation elections for lay teachers in their schools. (14-5/23)

Trying to end devotion to **Our Lady of the Pear Tree**, Bishop Enrico Manfredini of Piacenza, Italy, has imposed sanctions of followers of "Mama Rosa", leader of the cult. (12-5/24)

In **another abortion ruling for minors**, the U.S Supreme Court held that minor wards of the state do not need the state's written permission to have an abortion. (18-5/23)



Stolen from St. Ann Melkite church, West Paterson, N.J., this icon of Our Lady of America, containing more than 2,300 precious gems and worth $250,000, was recently returned by the thief. [12-5/31]

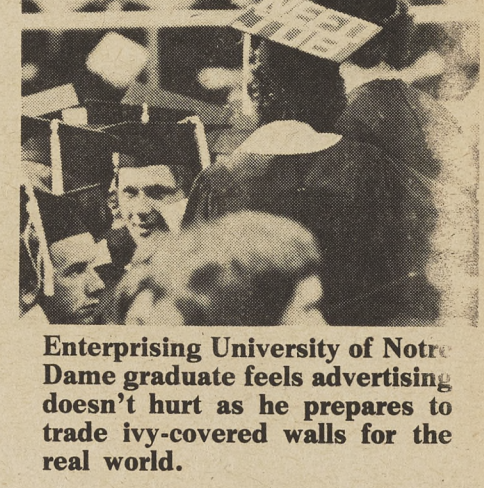
People

A Fall River, Mass., priest, **Father Daniel Hoye**, 31, will be assistant general secretary of the U.S. bishops' conferences. (17-5/25)

Cardinal John F. Dearden, 69, of Detroit, has been released from the hospital following a heart attack he suffered in April. (6-5/23)

Precious Blood **Father Joseph Charron**, 37, has been named associate general secretary of the National Conference of Catholic Bishops. (7-5/23)

"The Lord loves you, no matter what," **Archbishop Peter Gerety** of Newark, N.J., said to a gathering of divorced and separated Catholics. (15-5/24)



Enterprising University of Notre Dame graduate feels advertising doesn't hurt as he prepares to trade ivy-covered walls for the real world.

Msgr. Olin Murdick, secretary of the U.S. Catholic Conference education department, will leave his post in the near future. (22-5/24)

Unsuccessful, pro-life 1976 presidential candidate **Ellen McCormack** says she does not plan to run again in the 1980 election. (3-5/25)

The Carter administration has been urged by Jesuit **Father Virgil Blum**, Catholic rights' group leader, to seek peace in Northern Ireland and to stop U.S. support of the British there. (12-5/25)



Christopher Hollis, 75, right, noted British convert and author, died recently. Orthodox Patriach Elias IV of Antioch said: "If President Carter abides by Holy Scripture, he will bring peace to every part of the world. [21-5/24 and 19-5/25]

Southern Cross

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Bishop Maher's pastoral letter

Tradition, teaching authority of Church must be respected

Reminding the people of the diocese that recent readings at Mass and through the lenten and paschal season have reminded us that "we must be as one", Bishop Leo T. Maher has issued a pastoral letter on dissent, for Trinity Sunday, June 5.

The full text has been sent to all parishes. Following is a condensation of the pastoral, which is entitled "The Living Church and Living Tradition."

It is my unhappy task to forewarn you that the goal of all common longing for the Christian unity of all mankind is endangered.

This unity is placed in peril, regrettably, by some forces within our own Catholic family which cast aside reason and vitiate the best efforts of the main body of the faithful and of the united voice of the legitimate teaching authority of the Church to accomplish Christ's own goal of unity.

FOR THIS REASON I share with you today my concern for those who reject the working of the Holy Spirit in the decisions of our Holy Father, Pope Paul VI, and the bishops of the world gathered in council at the Second Vatican Council.

Each of the ecumenical councils sparked similar reactions. The extremes occasioned by the Second Vatican Council are fortunately minor in the light of history but must be faced nevertheless. Extremists, whether false conservatists or false liberals, are recognizable because they ignore the teaching authority of the Church.

We are more concerned today with those who, clearly dissenting from the teaching of the Holy Father united with the bishops, charged that Catholics no longer respect Tradition. Unfortunately, they limit their perspective to the western European conditions where they reside.

EMPLOYING ALARMIST tactics, they would have souls of goodwill blinded, as they themselves are, to the many positive signs of spiritual renewal and of increased personal responsibility so evident, for example, in our own local Church of San Diego.

These same voices of dissent claim that priests and faithful alike do not listen to Church authority. Ironically, they are unable to perceive the contradiction between their own words and deeds, publicly rejecting as they do the truly legitimate authority of the Holy Father and the ecumenical council.

Those who reject the conciliar renewal prey on the fears of the faithful by claiming that abuses of faith and morals, certainly evident today as in the past, are directly caused by the changes resulting from the decisions of the bishops at the Second Vatican Council.

IT IS RATHER the case that such abuses are rooted in the very lack of fidelity to the conciliar teachings when taken in its entirety.

Finally, the extremists of which I speak take as their standard of revolt the very symbol of our unity as Roman Catholics. Dismissing the liturgical reforms of the past quarter century, they insist that the only valid Mass is that which is recited in Latin and which follows the tridentine rite, named after the Council of Trent.

The substance of this most serious error lies not in which language or rite is best but rather in the intolerable abuse of the sacrament of unity and love, the Eucharist, as symbol of separation and bitter dissent.

LET US REEXAMINE our vision of tradition in the Church. Do we correctly understand tradition as our spiritual heritage of almost 2,000 years?

Authentic and living tradition must be the constant frame of reference over our actions. The following words of Pope Paul VI emphasize the authentic and living dimension in Tradition:

"Tradition if listened to with an attentive, available heart, does not preclude the new, but makes us, on the contrary, particularly fit to perceive the 'signs of the times', which announce the operating and transcendent presence of Christ in history. Is not Christ, in fact, the essential content of tradition, he who is 'the Alpha and Omega, who is and who was and who is to come' (Apoc. 1,8)&"

Turn to page 9



HEMET ORDINATION—Bishop Leo T. Maher anoints the hands of Father James Granger, CSSp, who was ordained to the priesthood for the Holy Ghost Fathers, May 27, at Our Lady of the Valley church, Hemet. Witnesses, from right, are Holy Ghost Fathers Dan DeDominicus, OLV pastor, and Peter Covas, episcopal vicar and pastor of St. Catherine parish, Riverside, and Father Richard Duncanson, the bishop's secretary. About 20 priests concelebrated as some 200 relatives and friends watched the first man of the parish to be ordained a priest.—SC photo

On July 1

11 parishes to get new pastors

Southern Cross Reporter

Eleven parishes in the diocese will have new pastors July 1 through appointments announced by Bishop Leo T. Maher through the Clergy Personnel Board.

Msgr. Luis Balderas, after more than 10 years as pastor at Our Lady of Guadalupe, Calexico, will become pastor of Our Lady of Guadalupe, Chula Vista (Otay).

MOVING to the Calexico parish will be Father Mark Medaer, currently chaplain at Patton State Hospital, Patton.

Father Raymond Moore, who has been working on the diocesan mission project in Mexico, will become pastor at St. John of the Cross, Lemon Grove.

New pastor at Our Lady of the Sacred Heart, San Diego, will be Father Raymond Kirk, pastor at St. Francis de Sales, Riverside, since 1974.

SUCCEEDING him in the Riverside parish will be Father Phillip O'Carroll, pastor at Our Lady of Lourdes, Montclair, since 1973.

In Montclair the new pastor will be Father Lawrence Battle, pastor of St. Joan of Arc, Blythe, since 1975. In Blythe he will be followed by Father Paul Gill.

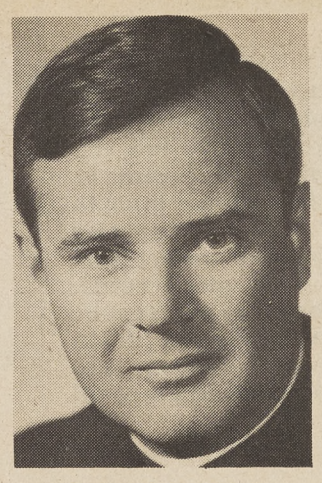
In other appointments, Father Dominic DePasquale moves from Our Lady of Guadalupe, Riverside, where he has been pastor since 1975, to Our Lady of Perpetual Help, Riverside.

MOVING to succeed Father DePasquale at OLG, Riverside, will be Father George Gonzales of Our Lady of Guadalupe, San Bernardino.

Succeeding Father Gonzales as administrator of the San Bernardino parish, where Bishop Gilbert E. Chavez is pastor, will be Father Ivan Fitzwilliam.

And the new pastor at St. Joseph the Worker, Loma Linda, will be Father William Marcotte, pastor at St. Christopher of the Desert, Joshua Tree.

Fr. Quinn to head Family Service



Father John Quinn

Among the latest appointments announced for priests are five to special duties within the diocese.

Father John Quinn, former assistant chancellor of the diocese, has been given the responsibility of director of Catholic Family Service. He has spent the past year in campus ministry at Rensselaer College, Troy, N.Y.

FATHER William Valverde, currently chaplain to the jails in San Diego has been appointed to Patton State Hospital, Patton, to succeed Father Mark Medaer, now named pastor at Calexico.

Father Douglas Regin, who has been on study leave for two years, returns to become a counselor at Catholic Family Service.

Father James Poulsen, who has also been out of the diocese on study leave for two years, returns to become a Newman chaplain at San Diego State University.

SUCCEEDING Father Valverde at the city and county jail in San Diego and as chaplain of Little Flower Haven, La Mesa, is Father Henry McDonnell, presently associate pastor at Santee.

Nine more married men to be ordained permanent deacons

Southern Cross Reporter

In a third annual graduation of men from the diocesan permanent deacon program, nine will receive the sacrament of Holy Orders from Bishop Leo T. Maher, on June 11.

The men, all of whom are married, will be ordained in a joint ceremony in the Immaculata church, USD campus, at the Mass starting at 10:30 a.m.

THEIR WIVES and many of the 52 children of their various families, will witness the event, at which the wives will give their consent to the bishop for the ordination to take place.

This ordination will bring the total number of permanent deacons in the diocese to 23, with approximately 50 more in various stages of the three-year formation program.

The men come from parishes throughout the diocese, with occupations ranging from teacher to insurance underwriter.

DURING THE ordination they will make their promise of obedience to the bishop, prostrate themselves in the sanctuary during the litany of saints, and be vested in the stole and dalmatic, a deacon's liturgical garments. The bishop will "lay hands" on them.

The new deacons and their parishes are:

Ray Basoco, 39, production foreman, San Salvador parish, Colton.

Jack Costello, 62, part-time construction contractor, St. Pius X, Chula Vista.

Tom Dougherty, 49, contract coordinator, Holy Family, San Diego.

Russ Freeman, 64, retired, St. Joseph, Fontana.

Pat Kermott, 54, teacher, Precious Blood, Banning.

Bill Nevins, 51, state director of labor union, Santa Sophia, Spring Valley.

Bud McIntyre, 59, retired, St. Elizabeth and St. John, Encinitas.

Dan Parra, 39, insurance sales supervisor, Our Lady of Guadalupe, Chula Vista.

Gordon Shockley, 44, insurance underwriter, St. Gabriel, Poway.

Permanent deacons, by virtue of their Holy Orders, are "reverend" and may witness marriages, baptize, and preach.

They are not normally seen in clerical collar and garb as it has been decided that they should ordinarily be a witness to the ordained state in the "lay" community.

Each deacon is assigned to a parish for liturgical purposes, although his main apostolate as a deacon may be outside parish activities.

USD offers rel. ed. grad degree

Southern Cross Reporter

With the coming summer session of classes, June 22-Aug. 2, the University of San Diego will launch a new graduate studies program leading to a master's degree in religious education.

Seven courses will be offered in the program's first class schedule including Foundations in Educational Ministry, Psycho-Social Aspects of Educational Ministry, Faith and Revelation and Planning Adult Education programs.

Also, Administrative Leadership: Introduction to Administrative Leadership; Human Relations in Educational Administration and Christianity in Relation to Other World Religions.

Full details are available from the Director of Graduate Programs, Founders Hall, Rm. 108, University of San Diego, Alcala Park, San Diego, 92110; phone: 291-6480.



Ray Basoco



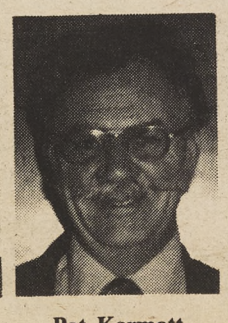
Jack Costello



Tom Dougherty



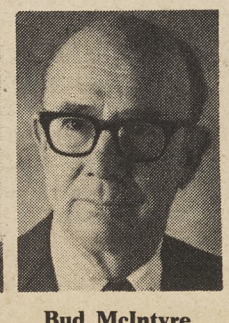
Russ Freeman



Pat Kermott



Bill Nevins



Bud McIntyre



Dan Parra



Gordon Shockley

The Pope speaks



Pray for unity

We encourage you and all other disciples of the Lord Jesus to pray for the gift of unity in truth and love. Aspire after the higher gifts with discernment for the common good of the CHurch. We implore the light and strength of the Holy Spirit to come upon you.—To ecumenical group of charismatic leaders from U.S. and Europe

Magisterium defense

Faith comes to us through the magisterium [teaching authority], through an external and social means of transmission in which the illuminating and active presence of the Holy Spirit is at work. The Church in its authentic mission of evangelizing gives us the faith.

Modern thinkers have made the word faith a synonym for doubt and unrest. Protestants have rehabilitated the word faith to the level of religious conviction. But faith dislodged from the authoritative and perennial magisterium of our Catholic Church becomes a subjective opinion without higher authority.

It becomes an attempt to escape into ambiguous pluralism; it becomes a nominal and elastic faith too ready to adapt itself without reason. Faith which is not anchored on the Church's magisterium is no longer the divine treasure for which many heroes have given their lives, nor is it the early morning light of Christian life which anticipates the glow of divine truth and which supports moral and intellectual life.—To a general audience

Advertising responsiblity

Make sure ads tell the truth and guarantee freedom of choice. It would be misinforming the public if you were to artificially link the selling or products to futile, incoherent or excessive desires. It would be a serious thing to use the mass media as a means for tempting the viewer and listener to make unnecessary purchases or to create in them unreal needs. Morality in advertising means that ads must be truthful in what they promise and respectful in the way they present moral, family and religious values.—To multinational group of advertising executives

A time to keep — by Michael Newman

Heading for panic in the streets

Dr. Bernard Nathanson made quite a name for himself last year when he announced that he was tired of a professional situation where he had ''presided over 60,000 deaths'' by abortion. At that time he was in charge of obstetrics at St. Luke's hospital, New York, and he just gave up when it dawned on him that he was responsible for death on such a mass scale. Since then has refused to practice in mass-abortion clinics, though he still performs abortions for private patients.

He was quoted in a recent article in the **San Diego Union** saying: ''I am fearful about what will happen to the moral tension of life— to people—as a result of this utilitarianism. A species of human life is being taken, and almost no one except the extremists, the ones opposed to abortion, is paying any attention.''

Finally he said, speaking of ''terribly difficult existential problems'' caused by such mass destruction of life: ''One day America will wake up to the fact that the family is gone. That there is no stability. That there is only divorce, contraception and abortion. You know what will happen then? Panic in the streets.''

The Church has warned against the destruction of family life—of the very future—for generations. There is far too much ''pursuit of happiness'' based on selfishness and self-indulgence. True happiness never comes from these. Abortion is part of the ''pursuit of happiness'' for some.

Liturgical feast at ordination

It is rarely that we get a chance to see liturgy apart from our own Roman rite, so the ordination of Father Louis Sokach in the Byzantine rite at the Immaculata on May 22 was doubly interesting. In a ceremony of about two hours, the formal ritual of priests and deacons with their bishop was quite unlike anything we have in our rite.

Noticeable throughout was the frequent use of incense, and the priest emcee has a busy time ''offstage'' periodically keeping the two censers charged with incense and charcoal. The very first words of the ''Pontifical Divine Liturgy of Our Father St. John Chrysostom'' uttered by the deacon at the entrance are: ''Master, bless this incense'' and the bishop does so. The bishop was incensed, the altar was incensed by two deacons, on all four sides. And that was only the start.

The glory of golden and heavily embroidered vestments was a change from the more simple forms our own have taken since Vatican II. The numerous occasions when everyone made the sign of the cross—particularly the bishop, priests and deacons—must have totalled 20 or 30. They sign themselves in the reverse way, from right shoulder to left.

Before the ceremony I had a word with Bishop Emil Mihalik, who came all the way from Ohio for the occasion. He told me he is responsible for all Byzantine Catholics west from Ohio through to Hawaii, and that although the rite allows for married priests, none are presently in parishes in the U.S. Their seminarians attend Roman rite seminaries—Father Sokach trained partly at our own St. Francis Seminary—and they are using Roman rite programs for permanent deacons too, Bishop Mihalik told me.

In my picture of the entrance procession, it looks as though as one of the priests is thumbing a ride. I can assure you it was not part of the liturgy. Father



Not part of the liturgy

Sokach, the new priest, is on the left of the picture, half hidden. The bishop's golden mitre is quite different from those familiar to us in the Roman rite.

'Ultimate test' of theological work

Father Hans Kueng, controversial Swiss-born theologian, was told in Washington recently of ''the ultimate test'' for theological books. Introducing Father Kueng as the first lecturer in a series sponsored by the Kennedy Institute at Georgetown University, Dr. Andre Hellegers, institute director, said Sargent Shriver, former ambassador to France, had given him at Christmas a copy of the theologian's latest book **On Being a Christian**.

''I've been plowing through it since then,'' Hellegers told Father Kueng. But he added that the book had not yet passed ''the ultimate test'' in the Hellegers' family of the worth of theological and other books.

''That's when one of our children throws the book into the fire. My wife and I run outside and watch the smoke coming out of the chimney. If it's white, we buy another copy.''

If your friends cannot see the joke, remind them that at a papal election, the ballots are burned and when white smoke issues from the Vatican chimney, it indicates a pope has been elected by the cardinals. Black smoke means they will vote again.

What a celebration

Should we read something into the fact that it was on the feast of Pentecost that 40,000 persons crowded Black's Beach, La Jolla, to ''celebrate'' the anniversary of the ''swimsuit optional'' (i.e. nude) bathing facilities there? And it is on the cards that a huge slice of beach running north from there below the Torrey Pines golf course will also be added to the nudist colony.

Television stations are taking advantage of the liberty encouraged by such facilities. Channel 39 was at least one which took the opportunity of giving us several minutes of scenes of nudity ostensibly ''covering'' the celebration of the uncovered. So it doesn't stop at the beach. It comes into our homes.

We were talking
by Enid Lanyon

The changing face of faith

We were talking...about the beautiful liturgical symbolism available to us in modern Church art, in vestments, banners and other seasonal decorations.

In a local Church prepared for Pentecost with red and white banners, shields and banks of flowers, and pillars aflame with paper tongues of fire, I reflected, not for the first time, on the richness of symbols. Symbols, I thought, have the facility to free the mind and imagination from earthly imagery to move into a different dimension of experience.

TRUE, THEY presuppose a degree of theological sophistication not available to all of us, but how much more powerful, how much more evocative they seem in comparison to the ''realistic'' but saccharine and insipid art forms popular in the Church of my youth. At least, that is what I was thinking, very empatically, when a quite different recollection came to mind.

Quite abruptly, I remembered standing beside my grandmother as a young child and watching the tears flow down her cheeks as she gazed at a picture of the Good Shepherd. ''His dear face,'' she was murmuring, ''his dear face.''

Looking over her shoulder, I could not understand why the bland, characterless pictured features should move her so. But, child though I was, I realized that what she was seeing was not what I saw.

MY MEMORY leapt several years to another face of Christ, this time on an ''old-fashioned'' examination of conscience leaflet. It was one of those ''pietetic'' portrayals of Christ crucified to which many of us would not give a second glance today. But then the poignancy of the eyes struck me like a blow.

I put the little leaflet aside because I could not bear to look at it, but years later, finding it, was puzzled to discover that it now meant little to me. What had that face had once that it had no longer? Or what had I had then that I had no longer?

And then I remembered another Christ—a huge painting that used to hang in the stairwell of the convent high school I attended. An awestruck St. Thomas Aquinas was inquiring of his envisioned Lord, ''What can I give you in return for all you have given me?'' And Christ, leaning towards him, was replying, ''Nothing other than yourself, Thomas.''

I REMEMBERED too, flying up the stairs in a panic one day when his words has seemed to leap out from the canvas and address themselves to me! I did not know then that they could pursue faster than I could run!

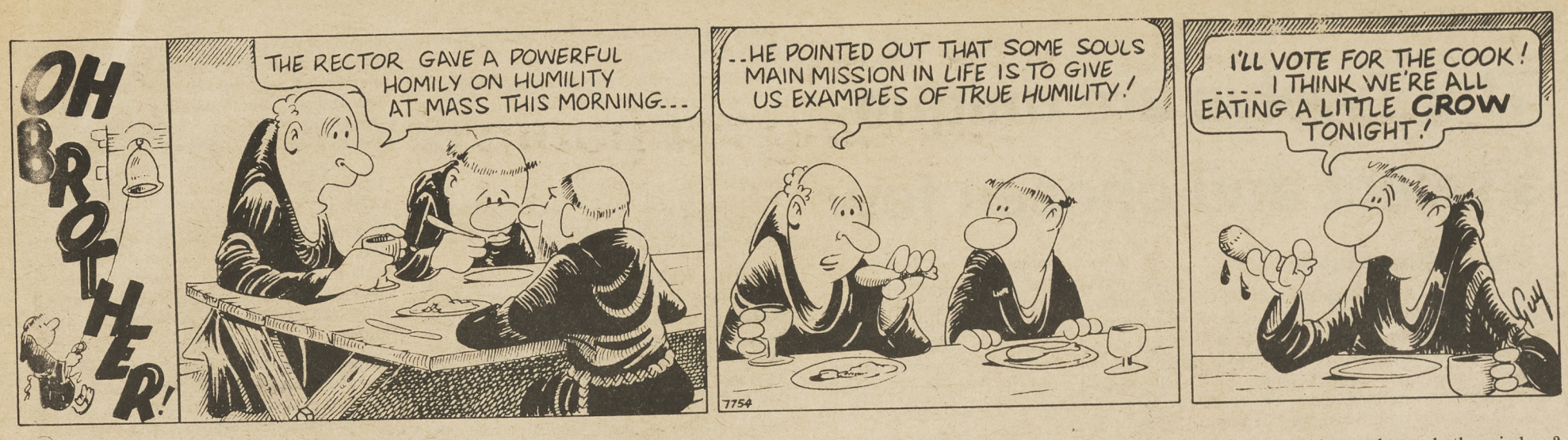
Was there some kind of special magic that brought those formalized figures to life—something related to the faithful humanness of the portrayal? Would we, my grandmother and I, have been similarly affected by some symbolic representation of the cross or sacrifice?

Could that experienced pain and fear be dismissed as mere sentimentality—some pre-Vatican II disposition and therefore invalid today? Or is it just that God will use whatever is available to move and speak to us?

I DO NOT think that my inconvenient memory aimed to contradict my love of symbolism, but only to remind that there is room for plurality in this as in every other aspect of the Church. Truth speaks in so many forms and to everyone in unique ways.

And even within that uniqueness there is variety. What moves us to openness and contrition today may not be what moved us yesterday or will move us tomorrow. And there is a richness in that, too. For in each new manifestation, each new experience, each new vision, we learn more about God and about ourselves.

God will not be limited. He comes to us incarnate or in flaming tongues and blazing bushes, in the beautiful and the unbeautiful; the striking and the plain, and in every possible way. And that is very nice to know.



Opinion Forum

All letters for publication should be addressed to Opinion Forum, Southern Cross, P.O. Box 81869, San Diego, CA 92138.

Letters must be signed, but name of sender will be withheld on request. Unsigned letters will not be published. Writers are asked to keep their views within 200 words.

Laetrile should be available

I am writing in response to the physician's letter concerning laetrile legalization (SC, May 12).

The doctor stated that: "The thousands who flock to Mexico for it (laetrile) spend tens of thousands of dollars for a substance that will not cure them, and what is worse, will raise their hopes falsely and waste valuable time by ignoring therapy that possibly might help them."

While I agree that there seems to be no well documented proof that laetrile is effective, the physician seems to miss the obvious point that thousands who flock to Mexico probably do so precisely because the drug is not available in their state.

Unless laetrile itself is harmful, wouldn't it make more sense to make it available in this country to be used in conjunction with regular cancer therapy?

Lester W. Alberque Jr.
March AFB

Priest in India grateful

Several months ago the **Southern Cross** printed my appeal for assistance for a native priest in India. Recently I received a reply from him, which may be of interest to SC readers:

"Sometime back I have received a packet of articles from Catholic papers. Thank you very much for this kind favor. Besides yours, a few more people have sent me some more through your kind influence, I believe. I really thank you very much for your kind concern about me and the mission.

"The **Southern Cross** is really very inspiring for many. On Sundays soon after the Mass, many people look for these and other Catholic books and booklets. By the way, if you happened to ask for them from more people, please do tell them to send some more religious books, booklets, other religious articles, and even holy pictures which could be framed for homes and given to my people.

"My next project in the parish is to have a small hospital-cum-dispensary for the many leperous patients in this locality. Some Sisters are coming from South to look after them. If you could send an appeal for them, on behalf of me, for any kind of help for this project, it would be of a great help for me . I need funds, equipment, and medicines. Anything is welcome. Please do so if it can be conveniently done."

Father's name and address are: Rev. Joseph Palathunkal, Sacred Heart church, 37 Civil Lines, Roorkee 247667 (U.P.) India.

Mrs. Harold Heuser
San Diego

'J of N' religiously inspiring

I would be remiss if I still didn't get a note off to you, although quite belated, regarding the Zeffirelli production, **Jesus of Nazareth**.

I realize everyone has different opinions and that is only natural, but I, for one, gained much from the movie and I will always be grateful that it was on TV. Several of my co-workers, my own family and some neighbors watched both parts.

I think Robert Powell's portrayal was terrific. The movie was not boring and the epistles and gospels at Mass are now much more "alive" for myself and for my husband. To me it was religiously inspiring.

Thank you for your "On the screens" section of the **Southern Cross**. I enjoy reading your paper and do not dispose of it immediately, but keep it for awhile to re-read at quiet moments.

Mrs. Charles J. Buquet Sr.
Cucamonga

Babies should be baptized

Thank you Lord God, for giving us a few priests, who do not sit in judgment on the future of an unbaptized child (SC, May 19). I wonder if some hard-headed and hard-hearted priests feel they are above John the Baptist.

Nowhere in the Bible does it say when he was baptizing, "Sorry I don't think you'll do because I didn't see you at Mass last Sunday." They just stepped up, were baptized and went away filled with the Holy Spirit.

With the lack of trust in God and man, some priests cause a child to go through life in danger. With the baptism of a baby, he or she has a chance, at least to have a blessed chance, to survive all the unholy things and places, that as he or she is growing up can be saved from.

One more thing—who made them judges? Isn't it "judge not least ye be judged." The collar is not a halo. It is worn to remind the wearer that he is a servant of God, not an equal.

Bless Father (Joseph) Champlin and others like him.

Elena V. Bosnyak
San Bernardino

[The baptism of John the Baptist did not impart the Holy Spirit, but was a baptism of penitence for sin for adults. Only after Christ told the Apostles [Matthew 28:19f] to go and baptize all peoples did it become the sacramental form we acknowledge today, which at first was only administered to adults. A child's life is not placed "in danger" by lack of baptism.—Ed]

Why be silent on Vietnam?

The Opinion Forum in the May 12 issue was very interesting. Father Bernard Survil must know nothing about the communist threat or the energy shortage or else he has his head in the sand.

I liked Brother Felix's letter on Vietnam. When the anticommunists were in charge of South Vietnam the Catholic Church, Catholic press and their friends shouted loud about the suffering in Vietnam.

Why be so silent now?

Bernard Arendt
San Diego

Take your vacation in Mazatlan.

see page 12

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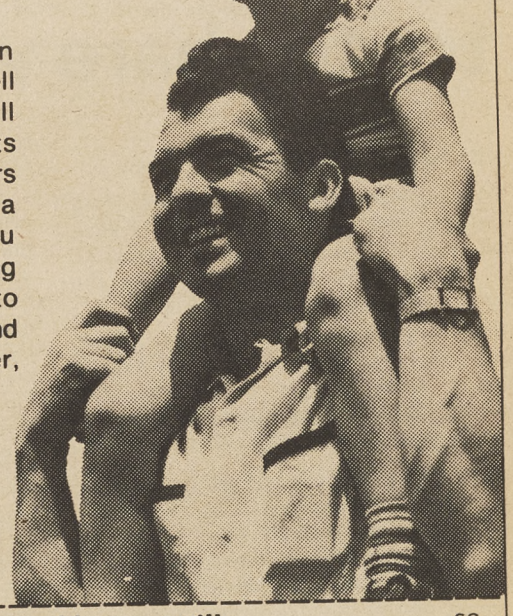
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Apostles and Apostleship

The Twelve are unique, a select and chosen few

By Father John J. Castelot

In order to forestall possible misunderstanding, it may be well to point out the purpose and limits of this article. It aims at stating, however briefly, the data of the New Testament regarding apostles and the apostolic ministry—nothing more or less. This is a question of no little complexity and has occasioned a vast amount of study in modern times.

There is no single, simple picture of apostles and their ministry in the New Testament. Two broad portraits emerge, which scholars call the Lucan and the Pauline. The former is based largely on what Luke tells us in the Acts of the Apostles and the latter on the authentic letters of Paul.

FOR LUKE the apostles were the Twelve, the men specially chosen by Jesus during his ministry and commissioned by him after the resurrection. It would be an exaggeration to say that Luke would refuse the title to anyone else. He calls Paul and Barnabas 'the apostles' in Acts 14:4,14, but this is rather exceptional; for him the apostles are pre-eminently the Twelve.

As former companions of Jesus, they could authenticate his message for the community, and at least equally importantly, they were accredited witnesses to his having been raised from the dead. After the defection of Judas, the Eleven were anxious to bring their number back up to 12 (perhaps because of its symbolic suggestion of the 12 tribes of Israel).

Interestingly, however, after the martyrdom of James (Acts 12:1-2), they made no effort to replace him. The Twelve were, in a real sense, unique and, at least as far as some of their apostolic qualifications were concerned, could have no successors.

HOW DID THEY function? All indications point to their having acted as a collegial body, deciding difficult issues, approving new courses of action. Thus they approved the solution of the dispute between the Greek-speaking Jewish Christians and the Palestinian Christians (Acts 6:1-6).

In Acts 15:1-12 we read of their approval of the very touchy problem of Paul's mission to the Gentiles. They seem to have remained based in Jerusalem, even when persecution scattered many members of the community elsewhere (Acts 8:1).

Positively, then, they acted together as a sort of governing board and court of final appeals for the Church. Of their individual activity we know next to nothing. Peter is the only one who made pastoral visitations outside of Jerusalem, and the New Testament traces him only as far as Antioch in Syria, where his visit occasioned an interesting dispute (Galatians 2:11-14).

THEY WERE NOT, to use modern terminology, "residential bishops," each in charge of a local church. James seems to have enjoyed special prestige among the leaders of the Jerusalem community because he was a relative of Jesus, but he was not one of the Twelve.

The evidence does indicate that the Apostles did transmit their faith and mission to the Christians who were the coworkers. As "The Twelve" they were unique. They functioned as a group, and when they died, the group as such ceased to exist.

In Paul we meet another type of apostle, the missionary apostle. He considered himself on a par with the Twelve and often had to defend his apostleship against the attacks of his enemies.

THEY WOULD surely have objected that he had never known Jesus, but he was convinced that he had the really essential qualifications for true apostleship: he had seen the risen Lord (1 Corinthians 15:8-11) and had been commissioned by him to preach (Acts 26:16-18; Galatians 1:1).

The function of the missionary apostle, however, was quite different from that of the Twelve. He acted as an individual, not as a member of a group. He was not localized, immobilized, but constantly on the move, preaching, teaching, founding, and organizing churches. But while independent, he respected the special authority of the Twelve and anxiously sought their approval (Acts 15; Galatians 2).

What of his relationship to his churches? Like the Twelve, Paul was not a "residential bishop." And yet, he considered himself always the head of the churches he founded. If he couldn't be there personally, he wrote letters.

SOMEONE HAD to see to the good order and progress of the Churches, and to that end he appointed responsible groups (overseers and elders) to watch over things in his absence. But here again the data are not consistent. Paul does mention church officers once: overseers and deacons in Philippians 1:1. The church at Corinth seems to have been largely unstructured, charismatic.

The Pastoral letters (1-2 Timothy Titus) were in all likelihood not written by Paul. They reflect a situation in the generation after his death. The apostolic generation had passed and the churches were experiencing the need for a more stable structure.

Thus did the Holy Spirit lead the Church to the adoption of the system which became rather standard: one residential bishop in a church assisted by a presbyterate and a diaconate. This may seem rather removed from an older and rather simplistic view of what constitutes "apostolic succession."



DISCUSSION POINTS AND QUESTIONS

1. Who are apostles?

2. What place does the word, apostle, mean in the world of religion?

3. "While an apostolic passion ought to touch the person of every Christian, the reality is regrettably otherwise." Do you agree with this statement? If you do agree, why do you feel this situation exists? Discuss.

4. Of the people you know, who are the ones you consider to be involved in the real work of apostleship?

5. Examine yourself. Do you consider yourself an apostle? If not, why?

6. How does the term, apostle, relate to the clergy?

7. Reflect upon this statement; "Act as yet another apostle of the Lord."

8. What are the two broad portraits of apostles and the apostolic ministry that emerge from the New Testament? Upon what are they based?

9. Who did Luke consider to be the apostles? Why?

10. How did the 12 apostles function? Read Acts, Chapter 6:1-6; Acts, Chapter 15:1-12; Acts, Chapter 8:1.

11. Were the 12 apostles "residential bishops," each in charge of a local church?

12. Who was James?

13. To what type of apostle does Paul introduce us? How did Paul consider himself? Why?

14. Read the First Epistle to the Corinthians, Chapter 15:8-11; Acts, Chapter 26:16-18; Galatians, Chapter 1:1

Be on Fire with Faith

People of real conviction try to share with others

By Father Alfred McBride, O Praem

Have you ever met anyone who possessed a strongly held conviction who could keep quiet about it? Watch the man who thinks he has his finger on a rising stock for the market. Observe the ardent feminist.

Snap a photograph of a strike leader. Draw a sketch of the bookie, sure he has the winning horse. Linger a moment with someone planning a revolution. Note the fire in the eye of an idealistic college student.

IN EVERY CASE you will see their mouth open ready to tell you something about their favorite topic, be that the best movie, the cheapest bargains or the newest plan to save the world. Anyone with a conviction is going to be an apostle for his or her cause.

In fact it is practically impossible for someone holding a passionate conviction not to try to communicate it to another. Convinced people try to convince others.

Such is the essence of being an apostle, whether of multinational corporations or universal religion. Apostles are people seized with the burning fire to light up the lives of others, be that a fire for sports, money, sex or religion. Now, as a matter of fact, the word apostle holds a special place in the world of religion. The Church was founded, as we say, upon the 12 apostles. Jesus trained apostles.

THAT IS, Jesus communicated to chosen followers the passion to proclaim the kingdom of God and the message of salvation. So successful was Christ in putting this fire in their hearts that Christianity took absolute root in the ancient world and has been spreading across the whole world ever since.

The existence, continuity and future of the Church depends on the emergence in every generation of a new band of apostles. The level of vitality in the Church at any given period of her history is directly related to the quality of conviction, the apostolic fervor and the depth of passionate commitment to the Gospel on the part of the membership. In other words the ideal would be that an apostolic feeling should permeate the life of every Christian, since presumably each Christian is convinced of the truth of the Gospel and the promise of Christ.

While an apostolic passion ought to touch the person of every Christian, the reality is regrettably otherwise. Faith conviction waxes and wanes. At any one time, the depth of faith at a dramatic level may only be seen in a comparative few.

RELIGIOUS LEADERS, consumed by apostolic conviction almost always become apostles for the Gospel in the strict sense of the word. Yet this is not to say that such profound commitment to Christ does not exist at a more widespread and less noticeable level.

In reality the love of Christ is far more pervasive than the headline would allow. Often existing in a lower key, this faith expresses itself in quieter apostolic works. Jesus spoke of people with this kind of faith, for they "do not let the left hand know what the right hand is doing."

We need the headliners in apostolic endeavor to serve as models and inspirers. But it is the regular day to day, somewhat anonymous, forms of apostolic fervor that constitute the backbone of the spread and practice of the Gospel.

AT ANOTHER LEVEL the term apostle is related to the bishops of the Church. They are said to be ordained in Apostolic succession, inasmuch as they assume the call to oversee the Church and sponsor and administer the task of evangelization, as did the original 12.

In their office, the faith conviction is institutionalized. Nonetheless, they are called to approximate in their personal lives the fire of charity and faith and hope that characterized the original 12 who first sanctified the name apostle.

In the final analysis, whether bishop, ardent missionary, charismatic leader or self-effacing Christian, the work of Christ must go on. The term apostle is an elastic one stretching from its formal institutional meaning to its personal heart-felt significance. It is the same Holy Spirit who works in each, striving to comfort and enrich the peoples of the earth. Allow this conviction to grow in you.

Then act as yet another apostle of the Lord.

Apostleship Privilege or Pain?

Roots of Our Faith

Apostles, Who are They?

Being a living example of Christ is not simple

By Joseph K. Hogan

Who is an apostle? I believe all the baptized are apostles of Jesus Christ by the very act of being baptized and confirmed in the faith. Of course, bishops, priests and deacons have a very special responsibility as apostles.

But first, what about the ordinary Joe, like myself? How are the Mabels, Bills and Johns apostles in this burly world of ours? We don't preach from the pulpit; we don't spend our lives preaching the Word of God. We have to cope with the ordinary world of business and raising families and being homemakers. So how can we possibly be apostles?

WE, WHO ARE parents, pass our faith on to our children. We are their first teachers. We introduce them to God. We are the living witness of Christianity during their infancy, childhood, adolescence and young adulthood. We are the first apostles they meet.

In business, we are often called upon to act like Christians. It might have to do with business practice or it might have to do with relationships with co-workers. When we choose to make a Christian response, we are living proof of our Christianity. We are, indeed, apostles.

Many go out of their way to assist another in need. Assistance comes in the forms of material help and the giving of oneself. Perhaps the most difficult type of assistance is the giving of self. Christ helped those in need; he expects us to do likewise. When we live up to those expectations, again we are active apostles.

AT FIRST GLANCE, it looks as though being a Christian is not too difficult. But upon closer examination, we find that it is not so easy always to make the Christian choice. As we reach the full realization of what it means to be a living example of Christianity to our children and our fellow man, we discover that the responsibility is not light.

The Christian response in business matters is not always the profitable choice. And the difficult co-worker might be easier to deal with if we had no moral conscience.

It's much more pleasant to avoid people who have troubles. It can be inconvenient and sometimes very trying to go out of the way to help them. But can we call ourselves Christians if we take the easy way out, let alone consider ourselves apostles?

THE ANSWER lies in Christ's own life. Though he was God, along with the joys of life, he accepted the pain it brought. Finally, he gave all of himself. He made no compromises. And if we are to be one with him, we, too, must take the pain as well as the joy. We, too, must give of ourselves to others. Neither can we compromise. We are all called upon to share in his apostleship, and finally to share eternal life with him.

Then there are those among us who are called in a more formal way to share the apostolic misson—the priest, deacons, religious, bishops, archbishops, popes. Perhaps the best insight into this apostleship can be found by reading a small section of the ceremony used in the ordination rite of bishops:

"...Our Lord Jesus Christ, who was sent by the Father to redeem the human race, in turn sent twelve apostles into the world. These men were filled with the power of the Holy Spirit to preach the Gospel and gather every race and people into a single flock to be guided and governed in the way of holiness.

Because this service was to continue to the end of time, the apostles selected others to help them. By the laying on of hands which confers the sacrament of orders in its fullness, the apostles passed on the gift of the Holy Spirit which they themselves had received from Christ.

In that way, by a succession of bishops unbroken from one generation to the next, the powers conferred in the beginning were handed down, and the work of the Savior lives and grows in our time."

Christian Meditation:

Begin with some weed-pulling

By Father Jerome Bevilacqua, OSA



"Nevertheless, I have this complaint to make; you have less love now than you used to." (Revelation 5:2) Have you ever wondered what happened to your first love; to the love that you used to have for Jesus?

"But they have no root in them, they do not last; should some trial come, or some persecution on account of the word, they fall away at once. Then there are others who receive the seed in thorns. These have heard the word, but the worries of this world, the lure of riches and all the other passions come in to choke the word!" (Mark 4:17+)

IN ORDER TO counter such an attack on your love it is helpful to sit at the feet of Jesus as Mary did to listen to the Master speak (Luke 10:39).

The Master may begin by telling you, " 'Where your treasure it, there will your heart be also.' " (Luke 12:34) This realization can prepare you to " 'love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind, and your neighbor as yourself.' " (Luke 10:27)

But in order to do this we might have to begin with some weed pulling, because we have to " 'enter by the narrow gate, since the road that leads to perdition is wide and spacious, and many take it; but it is a narrow gate and a hard road that leads to life, and only a few find it.' " (Matthew 7:13)

TO BE MORE specific about the narrow gate Jesus said, " 'Anyone who prefers son or daughter to me is not worthy of me. Anyone who does not take his cross and follow in my footsteps is not worthy of me. Anyone who finds his life will lose it; anyone who loses his life for my sake will find it.' " (Matthew 10:37)

This working out of priorities and keeping the **heart** focused on Jesus no matter what we are doing can be difficult, but the Lord insists " 'If a man serves me, he must follow me, wherever I am, my servant will be there too.' " (John 12:26)

"As Jesus was walking on from there he saw a man named Matthew sitting by the customs house, and he said to him, 'Follow me!' And he got up and followed him." (Matthew 9:9) " 'Why do you call me, 'Lord, Lord' and not do what I say?' " (Luke 6:46)

Moreover, "Jesus said to him, 'Once the hand is laid on the plough no one who looks back is fit for the kingdom of God.' " (Luke 9:61)

Priesthood and celibacy

By Father Joseph M. Champlin

When a normal, healthy man in his early 20s promises solemnly never to marry, he is obviously taking a monumental step in life. The months just prior to that pledge thus can be very soul searching for the person involved.

Our third year students at the North American College here in Rome were precisely at such a point when nearly half of the class joined a group of 50 colleagues in making the first ever Priest Seminarian Marriage Encounter experience. This 44-hour weekend session at the same time helped and hindered those candidates for holy orders in their consideration of celibacy. For they witnessed during it the attractiveness of both the priesthood and the sacrament of matrimony.

FATHER ROBERT BLAUVELT, a full-time Marriage Encounter Brooklyn priest who has conducted over 200 regular weekends for couples, developed several years ago an adaptation of basic Marriage Encounter principles and techniques to a specialized similar experience for priests. Since many parish clergy cannot get away for a couples weekend session, he reasoned this accomodated Priest Encounter would offer them a taste of it and encourage them either to make a standard Marriage Encounter or at least to become very understanding and supportive of the movement.

Father Blauvelt, a young priest from Rochester, three couples and myself—all veteran Marriage Encounter personnel, then began the process of adjusting the priest experience to those highly idealistic and extremely intelligent, yet relatively innocent seminary students so far removed from the American scene.

THE GOING was rough. The Priest Experience fuses concepts from Marriage Encounter and principles from the American Bishops' booklet on the "Spiritual Renewal of the American Priesthood." That alone represents a difficult task.

We needed to go further and apply this to the particular situation of seminarians. The team spent 20 committee hours merely fashioning a structure for the weekend and outlines for each presentation. Each of us probably expended an equal amount of time writing our individual talks.

There were many obstacles and opponents. But we felt it would work. We believed the exposure of seminarians to the solid truths of Marriage Encounter and this official document, to the example of married couples deeply committed to the Church, their own sacrament and the priesthood, to several close, working, loving relationships between priests and couples—we felt these experiences might prove quite helpful to those future apostle of the Church.

The results exceeded our fondest expectations. A great peace, love and joy descended upon the group from the initial meal and conference; the students listened carefully, worked hard, and entered into exchanges with open hearts. Many were moved to tears as they listened to the presentations or came to grips with the realties of their own vocations; they returned on a bus singing and happy, then impressed compatriots back at the seminary with their serenity, enthusiasm and patience.

But the weekend did complicate the celibacy issue for some. They observed the magnificent love these married couples have for the Church, for the priesthood and for them. That helped. But they also understood better the joy and holiness of Christian matrimony and, in a way, that hindered their choice for celibacy.

Creacion y evolucion

Por el Padre Fructuoso Morquillas, CM

Nosotros creemos que el mundo con todo lo que se encuentra en el y fuera de el, ha sido creado por Dios. Esta fe no es sencillamente algo que ha sido inventado, pues el primero do todos los relatos de la Biblia nos cuenta como ha tenido lugar todo esto:

En seis dias Dios crea el mundo, luz y tinieblas, agua y tierra, flores, plantas y animales. Y el ultimo dia Dios creo al hombre "a su propia imagen y semejanza" (Gen. 1:26). El hombre fue la coronacion de la obra creadora de Dios. Los judios estaban convencidos de todo esto (Salmo 8).

DE DONDE sacaron los judios esta conviccion? Estaban convencidos de que Dios les habia sacado del pais de Egipto y habia hecho de ellos un gran pueblo. En recuerdo de esta liberacion dijeron: Ciertamente Dios siempre se preocupo por nosotros y no solamente hizo de nosotros lo que hoy somos, sino que creo el mundo y finalmente al hombre (Salmos 104-105).

Al mismo tiempo que contaban y luego ponian por escrito el relato de la creacion que nosotros conocemos ahora, los judios no solo decian a sus hijos lo que ellos creian sobre la creacion del mundo, sino que les presentaban ese relato de una manera que podiamos llamar 'visual', pues en el relato contaban tambien 'como' habia hecho Dios todo aquello: En seis dias...en el espacio de una semana (Gen. 1:1-24).

En los ultimos siglos, los cientificos han descubierto muchas cosas acerca de nuestro mundo que nadie sospechaba antes. Esto proporciono nuevas explicaciones cientificas muy distintas a las que nos proporciona la Biblia. Buscaron tambien en la tierra y aqui tambien encontraron pruebas de que nuestro planeta es mucho mas antiguo de lo que siempre habian creido los hombres.

DESCUBRIERON que el mundo, tal como aparece hoy, se ha formado paso a paso en un espacio de tiempo de millones de anos. El mundo no es el resultado de seis dias de duro trabajo: Hubo mas bien un tiempo de millones de anos en que el mundo era solamente polvo y nada mas que polvo. Solo poco a poco surgio la vida: Primero la de las plantas enraizadas en la tierra, despues la de los animales, desligados del suelo.

Por fin vino el hombre cuyos origenes son muy nuevos en comparacion con el tiempo de la tierra y de los otros seres vivos.

A este largo desarrollo lo llamamos "evolucion". Un hombre que reflexiono mucho sobre esto durante toda su vida y puso por escrito sus pensamientos fue Pierre Teilhard de Chardin.

LO QUE descubrio juntamente con otros cientificos es lo siguiente: En la Tierra hubo una evolucion de millones de anos de duracion. El hombre es la coronacion y la cima de esa evolucion. Pero la evolucion aun no ha terminado: continua siempre y nosotros vivimos en medio de ella.

Segun esto, podiamos preguntarnos: Se contradicen mutamente el relato biblico de la creacion y la teoria de la evolucion? Habria contradiccion si ambas trataran de explicar lo mismo. Pero el caso no es precisamente esto. Ambas hablan ciertamente sobre el mundo y sobre todo lo que se puede encontrar en el mundo, pero cada una lo considera desde un punto de vista distinto.

La afirmacion de que Dios "crea" quiere decir que todo lo que ha existido, existe y existira, tiene a Dios por su origen. No hay nada ni nunca lo habra que no venga de su mano. Dios da la vida a todo y vela por todo con un cuidado continuo e infinito.

POR OTRA PARTE, la afirmacion de que el mundo esta sujeto a la evolucion quiere decir que el mundo desarrollo las posibilidades innumerables que habia recibido, las sigue desarrollando todavia hoy y continuara desplegandose en el futuro hacia un mundo que sobre-pasa nuestra imaginacion humana (Gen. 1:28-29).

No parace Dios mas grande asi, dando al mundo y al hombre la oportunidad de desarrollarse a si mismo procurando el progreso dia tras dia, mejor que si hubiera creado todo sin posibilidad de ningun cambio real?

BIBLE READINGS AT MASS
Sunday June 5—Holy Trinity
Proverbs 8:22-31; Romans 5:1-5; John 16:12-15 (167)

Cults

From page 1

attraction, of the cultic lifestyle and the viability of allegations of psychological damage to members by indoctrination techniques.

Defining "cult" as a movement or religious observance deliberately separated from the mainline churches, Rev. Jack Lindquist, Lutheran minister and executive director of the Ecumenical Conference, said the term "extremist" indicated the distance or degree of separation.

WHY ARE YOUNG people joining cults? Why are parents resorting to extreme measures to "rescue" their children from these communities? What is behind the proliferation of extremist religious and pseudo-religious communities in the last 10 to 15 years?

Sociologists and psychologists attribute much of the cause to the breakdown of traditional moral systems in society and the fragmentation of families.

Psychiatrist Armand M. Nicholi, author of **A New Dimension of Youth Culture**, sees in the appeal of the cults the same search for spiritual experience, the same rejection of the status quo, the same vision of a world free of hatred and war, that drew hundreds of youngsters to Haight Ashbury and the hippie communes in San Francisco.

THE CULTS USUALLY teach some form of religion or philosophy aimed at what Rev. Moon refers to as "the sacred work of world restoration." It was, Nicholi says, this ideal of world change and renewal that prompted the first "youth culture revolution" of the flower children little more than a decade ago.

The desire for personal integration and spiritual fulfillment led them also to experimentation with drugs and, consequently, the eventual destruction of their dream.

The Jesus Movement—of which cults are a development—rose like a phoenix from the ashes of the failure of the hoped-for new order and marked the start of a phenomenal turn towards religion. "Cadres of youth," Elliott Wright of Religious New Service wrote in 1971, "have turned off drugs and turned on to Jesus, without changing their somewhat bohemian lifestyles, long hair, hip clothes and identity outside the mainstream of society."

TODAY THE TREND is towards closer cropped hair, neater, more conventional clothing, but other factors remain stable. Clinical psychologist Marvin Galper, speaking in San Diego recently, cited the loss of a sense of security and community, increased mobility and disillusion with the moral and social order as disposing youth towards cults.

"Their sense of belonging is a lot scarcer," he said, "and a sense of belonging is a basic human need. People need a firm sense of family, community, continuity and purpose in life," he added. "Cults recognize and answer this need."

More conventional organizations and church groups also recognize the need. Campus Crusade, Teen Challenge, Youth for Christ and similar groups, while drawing from the same fundamental pentecostal experience as the Jesus Movement, encourage acceptance of and involvement in mainline churches, notably Baptist.

THOSE WHO JOIN cults, says Rabbi Maurice Davis, founder of the New York based Citizens Engaged in Reuniting Families, are searching for someone who will remove doubt and give them something to believe in—authority and challenge.

"They are usually upper-middle-class whites. Very loving and giving people with a strong need for approval."

A typical introduction to such a community is an informal "accidental" approach by a member who exudes friendliness and acceptance. Once rapport is established, the recruiter will "play up your interests and reinforce your goals. Then they offer a way of attaining them," according to an ex-cultist.

THEY "MAKE YOU want to go with them," he added. Usually the first commitment is to a weekend with the community to observe and participate in their lifestyle.

Methods of subsequent indoctrination have been described as "high-powered enough to suggest brain-washing," "at the very least designed to convert with maximum effectiveness anyone who is ripe for conversion," and "tremendous peer pressure to agree with the group and against disagreeing with the group."

Dr. Galper believes that indirect forms of hypnotism are practiced, although those involved may not be conscious of it. "Where there is a high level of emotionality (as in cultic initiation or training), fatigue, lack of privacy and no time for reflection in the usual frame of reference, and it is sustained over long periods, a state of hypnosis—a trance state—can be created and maintained," he said.

NOT ALL CULTISTS are psychologically impaired by such techniques he said. "Some of those I have treated have had previous psychological adjustment problems, but not all. About 50 percent have had pretty much normal adjustment during the bulk of their life."

Even well-adjusted personalities, however, may suffer changes. "In cult members I have worked with, I have found a tremendous narrowing in the range of interests. All their psychological energies are focused on a narrow point with extreme intensity. That point is cult goals and philosophy."



CULTS ARE BIG BUSINESS—An Army of potential fund-raisers welcome Rev. Sun Myung Moon at a rally in Washington, D.C. during his "God Bless America Festival". Devotees donate all they possess to the cult and spend their days working or begging for funds.—NC photo

Although the great variety of cults produces "tremendously different philosophies," the same psychological pattern emerges, Dr. Galper added. This is a new phenomenon with which psychiatrists are not as yet fully equipped to deal with satisfactorily, he admitted. "Hopefully methods to deal with psychologically impaired cultists will evolve as experience with such conditions increases."

DOES SUCH psychological impairment justify kidnap and forcible de-programming? Rev. Lindquist flatly denies it. "As Jewish and Christian citizens completely committed to civil and religious liberty," he said in San Diego, "we wish to go to record as opposing and condemning all coercive and repressive measures toward cult members, such as kidnapping and forcible de-programming. We believe in freedom of religion and in leaving religious commitment to the convictions and conscience of the individual."

Richard A. Walsh, writing in **America** magazine warns that accusations of brainwashing against cults might also be leveled at mainline churches. "All churches," he says, "conduct religious indoctrination programs, all churches irritate parents of some adult converts, and all churches are open to charges of brainwashing. The principle of religious liberty is obviously a major factor in this matter."

A LAWYER, who induced his daughter to leave the Unification Church through his love and concern for her, insists that tactics of abduction and de-programming violate the rights of the individual. Parents, he says, should show their children "lots of love, not anger", neither blaming nor rejecting them, nor making them feel guilty.

It seems likely that certain specifics of cult indoctrination, such a removal from the usual environment, a loving and accepting atmosphere, long hours of steady activity, gradual build-up of indoctrination, the dynamics of a breakthrough of defenses, rejection of the old and enthusiastic embrace of the new, are features which veterans of such movements as Cursillo, Marriage Encounter and Charismatic Renewal might find familiar.

Of themselves, the techniques are neutral. They are methods which provide opportunities for persons to release their innate desires for a loving, harmonious community without threat, to drop defenses and risk trust and love.

THE DIFFERENCE, it appears, lies in what transpires after defenses are breached, the "gospel" taught and unity with the community established. Where the movement is self-serving and members restricted to work within the cult rather than the larger community and subjected to extended and unremitting pressure to conform within narrow limitations, there are, psychologists suggest, real dangers of detachment from reality, in-growing mind control and, in some cases, psychotic behavior.

Many parents of cult members insist that any method to free their children from cultic influence is justified. Although the "children" in question are legal adults—the average age is given as 23 years—these parents believe they are unable to make a free, voluntary choice.

Priests, ministers and religious engaged in youth counseling and programs see the seepage of idealistic, spiritually inclined young people to the cults as a challenge and a warning to mainline churches. "Young people don't feel they belong," said Father Robert Pinta, diocesan director of youth ministry in San Diego. "Our Church has become an adult Church."

"THE CHURCH MUST wear a more human face," Father Laurence T. Murphy, MM, said in an early memorandum to the United States Catholic Conference.

"Its love must be seen as personal and present," he said. "The Church, ministers and people might best respond to the challenge of the cults by affirming the image of the Church as a people in pilgrimage and Jesus as the Way."

The hunger for belief and truth that gnaws at hundreds of thousands of young people and makes them prime targets for exploitation by manipulative cults must be met with honesty and loving concern by society, parents and Church, he indicated.

The cults—as a phenomenon of the '70s—will pass, but the disillusionment, the emptiness, the desperate longing for love, acceptance and truth will remain. The cults may serve as a warning to tender to the cause rather than the symptom.



NEW DIMENSION OF YOUTH—Psychologists see in the appeal of the cults, the same vision of a world free of hatred and war that marked the emergence of the youth culture and hippie communes in the '60s.—NC photo

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11:00 a.m. ..... Marian High School Crusaders Band
12:00 p.m. ..... The Guitar Artistry of Preston Coleman
1:00 p.m. ..... California Aeobic Dancers
Instructress: Yvette DeView
1:30 p.m. ..... Gordon Kohl Accordian School
2:00 p.m. ..... John Flanagan and Friends play Jazz and Old Favorites, Featuring: Bob Hinkle, Oliver Lock, Buzz Prettyman, Phill Strack, Jim Edmunos, Eddie Arins, Lita Nomellini and others
4:00 p.m. ..... Sweet Adelines Quartet "Music Machine" representing Chula Vista Chapter of Sweet Adelines
4:30 p.m. ..... Carmine Jingco Piano Students
5:15 p.m. ..... Yandall Polynesian Serenaders
6:15 p.m. ..... Music of The Mariachis

SUNDAY JUNE 5, 1977

12 noon to 6 p.m. DEEP PIT BARBECUE DINNER — Richard Suess, Ben Poniente & Jess Ada
12:00 p.m. ..... St. Charles Choir
12:30 p.m. ..... Dalton Edition - Country Western Frank Dixon, Leader
1:30 p.m. ..... Romero School of Dancing
2:30 p.m. ..... John Flanagan Orchestra featuring: Bob Hinkly, Eric Beheim, Jack Maynard, Ed Noble, Vern Officer, Jean Down
4:30 p.m. ..... Rainbow School of Dancing
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Diocesan agency seeks funds to help black scholar study in France

OCEANSIDE—The cause of a black woman who wants to complete her education in France has been adopted by Catholic Community Services of North County (CCSNC) here, according to Martha Miller, director.

A parishioner at St. Mary's Star of the Sea here, Virginia Laffitte, 30, an international affairs major at Mira Costa College, was recently named as one of 1,000 Outstanding Minority Students of America in junior colleges.

AS A RESULT of her scholarship she was awarded an all-expenses grant to complete her education at United States International University's campus in France.

However, the grant makes no provisions for the support of Laffitte's four sons, ages six-10, and unless she can raise the cash for their travel expenses and support by July 1, she will be forced to forego the offer.

CCSNC volunteered to be the collection agency for donations and will open a bank account for that purpose with plans to distribute the proceeds to Laffitte on a regular basis, Miller said.

Anyone willing to make a contribution may send it to Martha Miller, Catholic Community Services North County, 605 Third St., Oceanside, 92054.



MEMORIAL DAY—Large crowds visited Holy Cross Cemetery for the annual Memorial Day Mass with Bishop Leo T. Maher as principal celebrant. Following Mass the bishop laid a wreath for war dead at the St. Michael monument for the U.S. Army, near graves of those who died in wars. Bishop Maher, in his homily, was critical of those "who ignore the past" and for whom "Memorial Day has become the long weekend, the first backyard barbecue. Where is the memory of our glorious past and of a great heroic people?" he asked. He later blessed the new Garden Crypts of the Apostles, outside which stands an 8-foot marble statue of St. Peter. Color guards of the U.S. Marine Corps, Veterans of Foreign Wars, American Legion and Knights of Columbus were in attendance. Taps was sounded and a salute of guns was fired by the USMC Squad. Photo shows the service at the St. Michael memorial, with Msgr. Thomas Prendergast, cemeteries director, speaking at microphone, with the bishop at right.—SC photo



BISHOP TO CARDINAL—Bishop Leo T. Maher points out geographical features of the San Diego diocese for Cardinal Dominic I. Ekandem of Ikot Ekpene, Nigeria, a recent visitor to the diocesan offices. The cardinal was seeking permission to send one of his priests here next year to tour parishes in an appeal for funds to build the first major seminary in the West African nation. Cardinal Ekandem was West Africa's first native bishop and Nigeria's first cardinal.—SC photo

'Positive parish growth' aim of workshop on building community

Building a Christian Community, a program aimed at "positive parish growth" will be offered Saturday, June 11, at the Town and Country Hotel, San Diego.

Conducting the day-long workshop will be Father Robert Miller, director of youth ministry in the northern part of the diocese; Dave Grimmett of the Center for Christian Ministry, San Bernardino; and Carl Smith of the diocesan adult education committee.

Aimed at "rekindling community spirit", the community development program has been developed and tested in several parishes in the diocese by Father Miller, Smith and Grimmett.

The registration fee for the day will be $15 for individuals and $27 for couples. Anyone interested is invited.

Registration may be made at the door or in advance by contacting Jerry Baydo, 8348 Center Dr., Suite E, La Mesa, 92041; phone: 462-8660.

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Bishop Maher's pastoral letter

From page 3

IT IS WELL to recall that sacred tradition, sacred scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others.

May we never fall prey to the temptation of becoming our own teachers and physicians by picking and choosing only those Church positions and statements on faith and morals which conform to our own personal life styles or preference.

Let us proceed in unity by seeking a more complete knowledge and understanding of the decrees of the Second Vatican Council. We must accept the entire thrust of the council and the subsequent official documents implementing its spirit.

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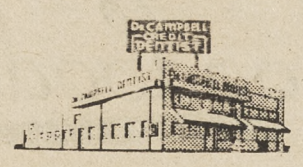
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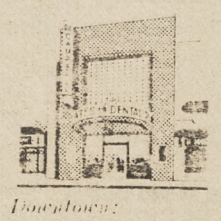
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Marriage Encounter couples from throughout world to meet in L.A.

LOS ANGELES—More than 20,000 people from all 50 states and 26 foreign nations are expected here next month for a tribute to marriage.

The event is the third international Worldwide Marriage Encounter Convention to be held at the University of Southern California (USC) campus June 24-26.

THE FINAL Mass of the convention will be offered by Cardinal Timothy Manning in the 100,000-seat Los Angeles Coliseum "in massive celebration of vocations to Christian commitment in the married, religious and single life."

Coordinators say the convention will follow the pattern of relationship-building which is first established for couples on their Encounter weekend, a 44-hour course in communications.

ACCORDING to Worldwide Marriage Encounter officials, the program has reached nearly 1,000,000 people already and has an annual growth rate exceeding 200,000.

Full details are available by writing Worldwide Marriage Encounter, Inc., 8843 Kittyhawk, Los Angeles, CA 90045; phone: (213) 649-2922 or (213) 671-3317.



FIRST OCCASION—The first public performance of the newly formed Catholic Choral Society of San Diego was a choral service of prayer at Founders' Chapel, University of San Diego, May 29. Father Nicolas Reveles, director, is seen with his 20-member choir during the evening service which included anthems, psalms and motets in English and Latin in chant and harmony form. More than 180 persons attended the service, which benefitted from the fine acoustics of the chapel and an equally fine performance by the choir.—SC photo

Religious Ed. Diploma Program offers seven summer courses

Summer courses in the Religious Education Diploma Program sponsored jointly by the diocese and the University of San Diego, have been announced by Sister Josephine Breen, director.

Psychological and Moral Development will be offered at St. Francis de Sales School, Riverside, beginning on June 23.

USD will be the site for six courses. "Understanding Scripture-Old Testament" will begin June 27; Understanding Scripture-New Testament, June 23; Theology I, June 23; Theology II, June 27; Ministry of the Word, Aug. 1; and Introduction to Morality, Aug. 15.

Fees are $70 per course for those taking the courses for credit, and $50 per course for those auditing the courses.

Full details are available from Sister Josephine Breen, P.O. Box 11277, San Diego, 92111; phone: (714) 297-7110.

Tecate orphanage founder Fr. Vetter killed

TECATE, Mexico—Father Henry Vetter, 65, founder of Rancho Nazareth Orphanage for boys near here, was killed in car accident near La Paz, in Mexico, May 24.

Founder of Aid for Baja California (ABC), a nonprofit organization based in Pasadena, he was widely known throughout Southern California for his missionary work below the border.

HE WAS killed when his van went over a cliff near La Paz. Father Vetter and four boys from the orphanage were returning to Tecate after delivering a load of building supplies to victims of last fall's hurricane.

First introduced to SC readers in January of 1976 in a feature on Rancho Nazareth, Father Vetter also founded several other orphanages.

PROFESSED into the Congregation of the Passion in 1930, Father Vetter was ordained in 1938. His twin brother, Matthew, is also a priest serving as a Passionist missionary in Japan.

The Mass of Christian Burial was celebrated for Father Vetter at the Passionist Mater Dolorosa Monastery in Sierra Madre, Calif., on May 27. Burial was in the monastery cemetery.

Sacred Heart day set at cathedral

The annual celebration of the feast of the Sacred Heart will be observed by the lay apostles of the Sacred Heart at St. Joseph Cathedral on June 17.

The apostles will renew their consecration, celebrate Mass and, in the afternoon, spend a holy hour of reparation followed by Benediction.

According to coordinator Ruth Buller, the principal concelebrant will be Father Jeremiah O'Sullivan, with Fathers Jaime Rasura, SJ, and Louis Marx.

Mass starts at 10:30 a.m. and lay apostles and new members are asked to gather by 10:05.

The "Singing Tuckers" family group, with folk groups from St. Didacus and Blessed Sacrament parishes will provide the music.

Lunch will be in the cathedral auditorium, and reservations may be made through Ruth Buller at 7149 Eldridge St., San Diego, before June 10.

Tax relief begins for senior citizens

A statewide property tax relief program for senior citizens over 62 began this month, according to a reminder from the Department on Aging of the diocesan Catholic Community Services.

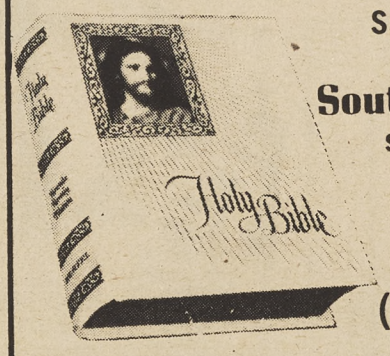
The program refunds part of the property tax paid by seniors who own and occupy their own homes.

Those who wish full details and the address of the state office nearest them are urged to call the Department on Aging, CCS (714) 235-6419.

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In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. – Amen.

BALZER, Eleonora E. Mother of Robert W. Balzer, Marie Palmer, Loraine Dunn and Evelyn Bruce, 13 grandchildren, one great grandchild. Requiem Mass, May 25, St. Vincent de Paul.

Goodbody's Ivy Chapel

GONCALVES, Guilherme. Husband of Aurora Goncalves, father of Manuel Goncalves and Phil Gaven, also father of Maria Neto, brother of Mauel Goncalves, one sister and one brother living in Portugal, 13 grandchildren. Requiem Mass, May 25, St. Agnes church.

Goodbody's Ivy Chapel

HUGHES, Mary Elizabeth. Wife of James Hughes, daughter of Margaret Best, sister of Loretta Nesbit. Requiem Mass, May 23, Our Lady of Grace church.

Goodbody's Blvd. Chapel

FRANCIS, Edward. Cousin of John Hikel. Requiem Mass, May 23, Our Lady of Guadalupe church.

Goodbody's Ivy Chapel

GRAJEDA, Jose [Joseph] G. Husband of Sarah Grajeda, father of Gilbert, Louis, Phillip Grajeda and Anita G. Ruiz, Dolores Sandoval, Josephine Flores, Juanita Walker and Estella Mathews. Brother of Mauel and Casimiro Grajeda. Requiem Mass, May 21, Our Lady of Guadalupe church.

Goodbody's Ivy Chapel

MITCHELL, Carroll K., Cmdr. USN Ret. Husband of Vickie Ann Mitchell, father of Patrick, Timothy, Michael, Terry and Shawn Mitchell, also Maureen Anne Mitchell, son of Muriel Mitchell, one grandchild. Requiem Mass, May 26, St. Therese.

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Around the diocese

Bishop Leo T. Maher:

Friday, June 3, 6:30 p.m., St. Charles church, Imperial Beach, Marian High School graduation.

Saturday, June 4, 3 p.m., Our Lady of Peace Academy, San Diego, graduation.

Thursday, June 9, 3 p.m., Organ Pavilion, Balboa Park, San Diego, San Diego City College graduation.

Thursday, June 9, 7:30 p.m., Al Bahr Temple, San Diego, University High School graduation.

Saturday, June 11, 10:30 a.m., Immaculata, San Diego, ordination of permanent deacons.

Bishop Gilbert E. Chavez:

Monday, Tuesday, June 6, 7, El Carmelo Retreat House, Redlands, report on Spanish-speaking apostolate.

Pastor appointments effective July 1:

Father Raymond Kirk, Our Lady of the Sacred Heart, San Diego.

Father Dominic DePasquale, Our Lady of Perpetual Help, Riverside.

Father J. Raymond Moore, St. John of the Cross, Lemon Grove.

Father Mark Medaer, Our Lady of Guadalupe, Calexico.

Msgr. Luis Balderas, Our Lady of Guadalupe, Chula Vista (Otay)

Father Lawrence Battle, Our Lady of Lourdes, Montclair.

Father Phillip O'Carroll, St. Francis de Sales, Riverside.

Father William Marcotte, St. Joseph the Worker, Loma Linda.

Father Ivan Fitzwilliam, administrator, Our Lady of Guadalupe, San Bernardino.

Father Paul Gill, St. Joan of Arc, Blythe.

Father George Gonzales, Our Lady of Guadalupe, Riverside.

Special assignment:

Father John Quinn, director, Catholic Family Service.

Father Douglas Regin, counselor, Catholic Family Service.

Father William Valverde, chaplain, Patton State Hospital, Patton.

Father Henry McDonnell, chaplain, Little Flower Haven, La Mesa, and San Diego City and County Jail.

Father James Poulsen, Newman Center, San Diego State University.

Associate pastor appointments effective July 11:

Father Michael Cunnane, St. Martin, La Mesa (effective Aug. 15)

Father Dennis Mikulanis, Blessed Sacrament, San Diego.

Father Alphonus Ryan, St. Rose of Lima, Chula Vista.

Father David Croisetiere, Sacred Heart, San Diego (Ocean Beach)

Father Duncan Monohan, St. Mary Magdalene, San Diego.

Father William Ortmann, St. Vincent de Paul, San Diego.

Father Vincent Curtis, St. Didacus, San Diego.

Father William Gold, Good Shepherd, Mira Mesa.

Father Robert England, St. Charles, Imperial Beach.

Father Benjamin Carrier, Guardian Angels, Santee.

Transitional deacon appointments:

Deacon Daniel Rondeau, St. John of the Cross, Lemon Grove.

Deacon Peter Escalante, Our Lady of the Sacred Heart, San Diego.

Deacon Daniel Griesgraber, St. Therese, San Diego.

Deacon Paul Rockwell, St. Anne, San Bernardino.

Deacon Harold Tindall, St. Martin, La Mesa.

Deacon Fernando Ramirez, St. Francis, Vista.

Father Richard Duncanson
Secretary

The deadline for Around the diocese is six days before the desired date of publication. The deadline for Southern Cross issue of June 9 is Friday, June 3.

Blessed Sacrament archconfraternity, St. Joseph Cathedral, San Diego, corporate Communion and breakfast, 9 a.m. Mass, Sunday, June 5. Details: 222-0840.

Ladies of the Immaculata, Immaculata church, San Diego, election of officers, Monday, June 6, 7:30 p.m.

Christian renewal mission, St. Pius X church, Jamul, 7 p.m., Sunday, June 12; 7:30 p.m. June 13-15, by Father David Tobin, CSSR. Details: 460-5016, 468-3366.

Cedar Community Center, San Diego, "Help Yourself to Better Health" film, 11 a.m., Tuesday, June 7. Also Wednesday film series, 1:15 p.m., June 8, "Miss Goodall and the Wild Chimpanzees". Details: 235-6538.

Cedar Community Center, San Diego, performances by center choral group and square dancing group, 2 p.m., Thursday, June 9. Details: 235-6538.

Choir festival and Mass, Immaculate Conception church, Colton, Saturday, June 4, 5 p.m. Reception follows.

Bazaar '77, St. Charles church, Imperial Beach, 10 a.m.-10 p.m., Saturday, June 4; 10 a.m.-8 p.m., Sunday, June 5; booths, games and gifts. Barbecue beef dinner, noon-6 p.m., Sunday.

Blue Army of Fatima, evening of recollection, Friday, June 3, 7:30 p.m., St. Joseph Cathedral, San Diego. Details: 262-8026, 295-1796.

International bazaar, Our Lady of Perpetual Help church, Lakeside, Saturday, Sunday, June 4,5, 1-9 p.m., featuring games, booths, Mexican, Chinese, Italian, German, Polish and American food. Details: 449-3927.

Council of Catholic women, Oceanside deanery, luncheon meeting, 11:30 a.m., Wednesday, June 8, San Luis Rey Academy, San Luis Rey. Reservations by June 6, phone: 757-8178.

Aquinas High School, San Bernardino, placement test for incoming freshmen, 8:30 a.m., Saturday, June 4. Details: 886-4659.

Spanish language and Mexican American cultural awareness workshop, daily, June 20-July 22, co-sponsored by Padre Hidalgo Center at Our Lady's School, 1770 Kearney Ave., San Diego. Free Details: 235-6291.

Sisters' retreat, Old Mission San Luis Rey, San Luis Rey, June 13-17. Details: 757-3651 or write Old Mission San Luis Rey Retreat, San Luis Rey, CA, 92068.

Heavenly Vacations festival, St. Peter and St. Paul parish, Alta Loma, Friday, June 3, 3-10 p.m. Pit barbecue begins Sunday at 3, food, fun, music and games.

Pilgrimage tour, to Shrine of Our Lady of Guadalupe, Mexico City, sponsored by Guadalupano Society of St. Rose of Lima church, Chula Vista, June 24-July 1. Cost: $331. Details: 427-8630, 420-2736.

Round-Up '77, Resurrection parish, Escondido, Saturday, Sunday, June 4,5, noon-10 p.m., games, booths, food. Details: 746-3533.

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Catholic parish featured on Japanese TV

RYUJIN, Japan—A Columban priest's parish here was recently featured on Japan's national television network and one minute after the program ended phone calls started pouring into the priest from all over Japan.

The 30-minute program ended at 8 p.m. At 8:01 Father Alec Eaton's phone began to ring off the hook. Those who didn't get through phoned the next day, the priest said. Then the mail started piling in, he added.

"I WAS amazed at the interest people showed. There were letters from everyone — non-Christian, Protestants and Catholics," the Columban said. "The publicity was excellent and it gave the Church some tremendous exposure.

"Maybe the best part of the show was to be able to show what a truly Christian community is like," Father Eaton said. "And that's not bad for prime-time viewing."

The network decided to feature the Ryujin parish because the Catholic parishioners make up 10 percent of the town's 8,000 population, in a country where one in 100 is Christian.

RYUJIN IS located in a timber-producing region about 300 miles southwest of Tokyo.

For three weeks the crew was all over the town with its cameras, mikes, lights and coils of cable to tell the story of "The Church, Center of the Village."

The filming included a baptism, a marriage and a funeral as well as Father Eaton playing with the church's kindergarten children.

THE PROGRAM on which the parish was featured is seen each week by 20 millilon viewers, Father Eaton said.

(The Columban Mission Audio Visual Center at St. Columbans. Neb., have produced a film based on Father Eaton's show called **The Church in the Tall Timbers.**

(It and other mission education films are available free for viewing. Contact Mission Audio Visuals, St. Columbans, NE 68056.)



ON JAPANESE TV—Japan's national TV network crews film Columban Father Alec Eaton celebrating Mass at his parish in Ryujin, Japan. The parish was featured on a prime-time program.

Show notes...

"Sing your praise to him", TV Mass for shut-ins, 7:30 a.m. Sundays; "Who is my neighbor?", ecumenical program, 8 p.m. Sundays, KCST-39, San Diego.

"The Land", Catholic documentary on the role of the land in shaping the American experience, 7 a.m. June 5, KGTV-10, San Diego.

"Human Rights, a True Witness", CBS News roundtable discussion with Cardinals Paulo Arns of Brazil and Stephen Kim of Korea and Bishop Donal Lamont of Rhodesia, with highlights of President Carter's commencement address at Notre Dame University, June 5, CBS-TV Network, Look Up and Live series, 7:30 a.m. KNXT-2, Los Angeles.

On the screens

From U.S. Catholic Conference

GUESS WHO'S PREGNANT?—this television documentary about a sensitive issue, the shocking rate of teenage pregnancies, asks the right question, but gives the wrong answer. It airs on public television (PBS) channels at 10 p.m. Friday, June 3.

Because the number of pregnancies has grown to such alarming proportions, it is a topic that must be brought out in the open and faced squarely for what it is: a national problem requiring fundamental social changes rather than cosmetic "solution." This documentary undertakes at least part of this delicate task.

This documentary does an excellent job in finding the right visuals to illustrate how the world of adult sexuality imposes on the innocence of the young.

The point is repeatedly made by various authorities that if only teenager knew more about contraceptives and these were more readily available, the problem would be at least partially solved.

Even though one rejects the program's facile contraceptive emphasis, parents will learn a great deal about the sexual pressures faced by young people today and many may find it leading to more open discussions of the subject with their teenagers.

A look at books

THE TRUEST STORY edited by Father Kenneth Ryan. Carillon Books, 2115 Summit Ave., St. Paul, MN 55105. 383 pages, $7.95.

For many years, the editors of the **Catholic Digest** have published about six articles a year on the Bible. Now 50 of those articles are presented here in book form and they provide excellent reading.

The opening article is by Father Thomas Merton and selections include Father Barnabas Ahern, C.P., Father Eugene H. Maly and Cardinal Wright.

The persons and places who are noteworthy in the Scriptures are discussed, along with many of the "hard questions" about the Bible. With renewed interest in the Bible among Catholics, this book should prove to be of help for all who love "the Book."

BIOETHICS edited by Thomas A. Shannon. Paulist Press, 545 Island Rd., Ramsey, NJ 07446. 513 pages, $9.95pb.

Once it was only the science fiction writers who talked about changing life forms and creating new ones. Now it's front page news.

Few journalists explore the key ethical questions which surround this frightening new power that biology now has. The articles collected for this volume concern abortion, the handicapped, euthanasia, human experimentation and genetic engineering.

The authors come from a wide variety of scientific and religious backgrounds. Some of the medical ethics proposed will not satisfy the Catholic conscience. Their inclusion is justified, perhaps, by the authority of their personal views.

Father Charles Dollen

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